

GZ  
Japan Press, Decr.  
2-9-32

# Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 1.

CARLISLE, JULY 25, 1823.

Vol. II.

## INTRODUCTION.

In commencing the next half year of our labors, we would merely observe, that our prospects are much more flattering than when we commenced before; we have hopes of seeing, during the course of our next volume several important measures entered into for the prosperity of Zion. Under such auspicious anticipations we are encouraged to believe, that the Miscellany will be a means well calculated to promote their object, and a vehicle in which can be circulated to advantage, information relative to them. We shall not renew any promises to our patrons, because those already made, stand on record before us, which we shall ever endeavor to keep in view.

For the purpose of compensating our agents in some measure, for the trouble which must necessarily arise from a prompt discharge of the duties attached to a situation of this kind, the following will be allowed, which, though small, is all that can be afforded, owing to the very low terms on which the paper is issued.

Any person becoming responsible for five copies, shall receive the sixth; provided he forwards the amount of those for whom he becomes responsible, when due. For every subscriber above this number, he shall be entitled to a proportioned compensation.

Where we have made exertions ourselves, and procured a number of subscribers on our own responsibility, agents, for receiving and forwarding to the editors all subscription money, shall, for eleven subscribers, receive a copy of the Miscellany. For all above this number in the same proportion.

We feel under obligations to those gentlemen who undertook, and have acted in that capacity with promptitude.

We request Clergymen, private individuals, Post masters, and other persons, who may be interested or benefitted by such a publication, to use their influence in procuring subscribers to this paper. We intend to

print but a few hundred copies over the amount at present called for; those therefore who wish to procure it from the beginning of this volume, had better apply soon.

We are highly delighted to find, that the subject of a "Young Men's Missionary Society," has become the theme of conversation. From this fact we are encouraged to hope, that something of importance will be the result of the investigation. We have always been disposed to think, that our young men have not had feelings sufficiently alive to the welfare of perishing heathen. If it has been so arranged by the Great Head of the church, that through the means of man, HIS designs are to be accomplished, how can professed followers of Christ reconcile the matter to their consciences, who do not take any interest in the important undertaking? It is not known how this contradiction can be reconciled.— Either in one way or other there appears to be a palpable absurdity. Let any one who wishes to know the truth,—in order that he may take such a course as will entirely free him from all reflections, or compunctions; keep his profession clear from censure, and fulfil his duty to God—but examine into the manner in which He is wont to accomplish the fulfilment of every promise and prophecy. For the purpose of illustrating the meaning here designed to be conveyed, we shall refer to some practical facts laid down in His word: We say God has ever carried on his works of mercy, on earth, through man. He made Moses the instrument, by which the Children of Israel were to be released from bondage. By him were all the miracles of the occasion wrought. At his command, God sent forth the judgments and plagues upon Pharaoh. And when Moses stretched forth his arm over the mighty deep, it was rent assunder. Follow these devoted children to their promised land. Could not God have delivered the inhabitants of Jerico to them, without the labor or delay to which, they were subjected to undergo, of encom-



passing the city six days, once each day, without all this routine of ceremony? But it is not necessary for us to multiply examples of this kind. The word of God abounds with such; and we presume none are disposed to contend that men are not used as instruments to accomplish His purposes. If this be admitted, the duty of each individual professor of religion should be humbly to inquire—"Lord what wilt thou have me to do."

Before we draw our conclusion, let us ask, what has been accomplished by sending the gospel to the heathen?—Were we in possession of all the facts developing the good which has accrued from Missionary labors, they could not in the narrow limits of our sheet, be even briefly laid before you. But, who could procure this information? Who could tell what benefits have flowed from the efforts of missionaries? Those celestial bodies who surround the throne of God,—who rejoice over the sinner that is converted, might have some just conception of the eternal benefits which have, and continue to accrue from the labors of God's people. We cannot even guess at them; but let the history of many virtuous and pious heathen converts testify to some

The many institutions of this kind should excite a holy rivalry in the heart of every christian. In the primitive age of the church, converts to the gospel "sold their possessions," and appropriated all their value to the good of the church. It is not required of you to dispose of your possessions for the spread of the gospel;—a small pittance only is asked, not even as much as would purchase the tippler's gorg for one week!

In New-York, the "Methodist Missionary Society of Young men," has afforded great assistance to the cause of missions.

In Philadelphia, a society has been established, entitled the "Young Men's Domestic Missionary Society," which send or intend sending persons qualified, to the suburbs of that city, to teach and instruct the indigent and poor.

In Charleston, S. C., a society of young men has long existed, the object of which is, to aid in spreading the gospel. In the same city several of the *Sabbath Schools*, raise a fund each, sufficient to educate one or more heath-

en youth. Indeed, turn our attention to what part of the country we may, we behold some exertions making by young men.

But they have other examples equally imposing. The young Ladies in every part of the country, have connected themselves with some benevolent institution calculated to promote the welfare of mankind. The other sex assert, that they possess more magnanimity than their fair rivals. But, how do they make good their pretensions to this trait of character? We know not. We are not disposed to give credence to the assertions of those who are merely *hearers*, or rather, *braggers* about their good dispositions, when they do not verify these boastings by a performance of them. Because we see a person at church paying a decent attention to the preaching of the Law, we do not infer that he is a *doer* of the Law, merely from the circumstance of his *hearing* it. Neither can we be convinced that a person is sincere who says he has a great deal of sympathetic feelings for the heathen, and who has never bestowed on them any assistance. What would you think, were a person to come and tell you—"I have just seen a man fastened in a deep gutter, and he could not extricate himself. He is there yet, and I doubt not but he will perish, if he is not assisted;" if you were told that he had not made one effort to help him out? Just as absurd are the proceedings of those, who tell you that the heathen are in a benighted and darkened state, and never show a disposition to relieve them.

These remarks are made from a desire to aid in the promotion of a cause so necessary to the conversion of the heathen. We hope measures will soon be taken to have a society organized, sufficiently large and respectable to do honor to our place.

For the Miscellany.

MESSRS. EDITORS,—It has often been said, that a "Young Man's Missionary Society" could be established in this borough, embracing all denominations. But I have often had my doubts, whether or not, this could be effected. I shall communicate a conversation which took place when it was

first suggested to me. When I was about to point out the difficulties of establishing one, I observed that it would be a very arduous undertaking. "Why?" asked a friend. "Because," answered I, "our young men, are in a manner deaf to the subject; and care not for the wants of the heathen.—They would rather appropriate their *loose cash* in the purchase of some luxury." "Uncharitable," said my friend. "Not have a concern for the conversion of the heathen, when so many of themselves, have been lately brought it is hoped, from principles of heathenism and slavery? Do not, I pray you, insult the sympathies of so many professed followers of Christ." "Friend," said I, "did you ever hear the story of a lady, who, on returning from a ride one very cold day, seen a poor man at her gate, and from her own feelings was led to conclude he must be very cold? 'Bring in the poor man to the fire,' was her command to a servant, as she repaired to her warm stove room. But, after her benumbed limbs had returned to their wonted feelings, one of her servants came and told her, that the poor man wanted some charity.—'Send him away,' she replied; 'the day has become quite agreeable.'"—"Shame, shame!" cried he, "do you compare a carnal woman to the sanctified believer in the doctrines of the gospel of Christ? Shame." "I confess sir," said I "it is a lamentable comparison. But have you ever made a trial of their sympathies? If you have not, do." "I shall be the first in the attempt," said he; "Because I cannot believe any one would refuse to contribute the trifling sum of 50 or 75 cents per annum to such a divinely featured institution. "Look," he continued, "at our young men who care not for these things? They can spend three or four dollars in one day, gossiping with their foolish companions;—are they more generous in their

peculiar sphere than christians are? Did not christians in the primitive ages of the church sell their possessions for the purpose of contributing all they had to the benefit of religion? and, think you that the christians who profess to be guided by the same spirit, will not contribute the trifling sum per annum of 50 cents? Oh! nonsense. I cannot think it."

I was exceedingly well pleased to find, that he had so good an opinion of the young men, and I hope they will not deceive him, if he should be disposed to make the trial. I shall not be backward in casting in my mite. I wish you would introduce the subject, Messrs. Editors, in a more forcible manner, to the people. Perhaps something may be done.

Yours, &c.

G.

---

UNITED AND FOREIGN MISSIONARY SOCIETY.

The last Register contains the Journal of Union, for Jan. and Feb. 1823; Great Osage Mission for Dec. 1822, and Jan. 1823; and the Seneca Journal for March and April, 1823; which were noticed some time since, as being received by the board.

The Missionaries at Union station, have not had as prosperous appearances of success, as heretofore. Occasional withdrawments from the school has taken place, which humbles them very much. The Journal for Friday Jan. 10, mentions the continued sickness of Mr. Alsoff the millwright; and for Jan. 18, sister Vaill's confinement with the pleurisy. Notwithstanding all these disadvantages, they, with the true spirit of christian resignation, say, like Paul, "when we are weak then are



we strong." They have, notwithstanding these apparent frownings of their master, many precious tokens of acceptance and of favor. *Clamore*, one of the Chiefs, who has ever been favorable to them, consults them on all occasions of importance; which is a sure indication of his conviction, that they are superior to him in knowledge. This chief, on the 14th of Jan. made a request, that the missionaries would attend a council of the Indians; the object of which was, to concert measures for having a murderer brought to justice. Accordingly Messrs. Pixley and Vaill, accompanied by the interpreter, went to the village, and done as they were requested. The interest which *Clamore* takes in the missionary cause, keeps alive, we are disposed to think, a still more brilliant prospect, than would be, under a reversion of his sentiments. On the 14th of Feb. he committed to their care his adopted son. "He is about 14 years of age, has a good degree of boldness and appears much at home. We would give thanks to God for the brightening prospects," says the journal. Towards the close of the Journal notice of the recovery of the sick in the family is given.

#### GREAT OSAGE MISSION.

As the prospects of this mission are brighter than that of the Union, and as the journal mentions many things indicative of a special favor from God, we shall present the substance of several items in the Journal.

*Sabbath Dec. 1.*—Attended divine service as usual. In the evening met

for conference and prayer. One of our hired men has, for several days past been under serious concern respecting the state of his soul. Two others are pious, and attend prayers every evening with the hired men at their room.

*Sabbath, Dec. 8.*—This morning we were agreeably surprised with the voice of one of our hired men in our family prayers, and in the evening the satisfaction was increased, when another, in the state of whose mind we have felt lively interest, consented to pray, for the first time in so large a company. Besides the improvement and establishment of the individuals themselves, we consider these events as interesting, on account of their probable influence on the sentiments and conduct of the hired men at this place.

#### Corn Ground for the Indians.

The first corn for an Osage was ground at our mill to-day. Soon may this important engine of civilized man be the means of relieving the Osage females from the fatiguing task of making their corn soft by means of manual labor. That it will greatly promote their civilization we have great reason to hope. In his astonishment at the form and the rapid motion of the machinery, an Indian pronounced it *Woh-cur-do-ka*, supernatural or divine. On being informed of this instance of extravagance, one of our elder Osage boys, with a correctness of thought remarkable in a heathen youth, observed, that Mr. Austin made the mill, and the water turned it, therefore it is not divine.

*Monday Dec. 23.*—Several Osage women brought corn to our mill, to the amount of ten or twelve bushels. The pond is well supplied with water, and the mills perform to our full satisfaction. The grist mill will grind six bushels per hour.

*Tuesday, Dec. 31.*—Heard from Br. Montgomery. He had arrived at the In-



dian encampment. He states that one of the chiefs (Billa Ossean) is desirous to have a school established at his village. He promises one child, and his influence among his people in our behalf. He says if we come to his village, we shall not want for children.

#### *Communion Sabbath.*

*Sabbath, Jan. 5.*—Enjoyed another opportunity of coming around the table of our Lord. We trust it was a refreshing season. Four of our laborers, and Captain Dunlap, the U. States' blacksmith among the Osages, requested occasional communion.—Sister Belcher not being able to attend at the organization of the church, requested to be admitted to-day.—This request was readily granted.

#### *Labor performed by the female School.*

*Tuesday, Jan. 21.*—Sister Etris reported the work done by her girls since Oct. 22, viz. Sally Dodge, 8 yards of seams, and 21 days in the kitchen. Susan Larawe, 63 yards do. and 3 days in the kitchen. Eunice Pike, 48 yards do. and 7 days in the kitchen. Maria Seward, 38 yards do. and 7 days in the kitchen. Mary Williams 28 yards do. and 2 days in the kitchen. Jane Rennick, 24 yards do. and 1 day in the kitchen. Rebecca Williams, 18 yards do. Mary Ludlow, 15 yards do.

#### MAINE MISSIONARY SOCIETY.

The Boston Recorder, of July 5, gives an epitome of the proceedings that took place, at an annual meeting of the above society which was held in Portland on Wednesday the 25th ult. We make some extracts from the Recorder.

It was well attended by the members from various parts of the State. The Report of the Trustees was read by the Rev. Mr. Gillet, Corresponding Secretary. A motion for its acceptance was made by the Rev. Mr. Tappan, of Augusta, and seconded by

Rev. Mr. Cogswell, of Saco. A vote of thanks to those Societies & individuals who have contributed to its funds, was moved by D. Campbell, Esq., Treasurer, seconded by Rev. Mr. Chapin, and passed unanimously.—The gentlemen severally favored the Society with appropriate addresses.

Another public meeting was held in the afternoon, when missionary journals were read, and applications for aid in behalf of destitute places. In the evening a sermon was preached by the Rev. Mr. Loomis, of Bangor, from Mark xiv. 8. "She hath done what she could." A collection was taken up, amounting to \$201.65, and a gold ring. The next meeting will be held at Bangor.

The report of the trustees states, that 30 missionaries have been employed in the course of the year, whose labors together amount to about 300 weeks. Supplies to a greater or less degree have been afforded to every county in the State—Those places have been especially aided where a settlement of the gospel ministry might be effected, and where there was an unusual attention to religion. No extensive revivals have been witnessed in the sphere of missionary labors—but much good has been done—weak churches have been strengthened, and the famishing have been fed. An unusual attention to the means of religion has been excited—and in many places, some sprinklings of divine grace has been felt, and recognised as the prelude of an "abundance of rain."

This Society has existed 16 years—and had no means of usefulness, except what the Lord sent, "day by day." It has accomplished much, and will accomplish yet more for the destitute Sections in Maine.

#### REVIVAL AT ATHENS, PA.

In No. 15 of the last volume, we published a letter from a person in Athens, to a friend



in this place, giving an account of a revival which had, a short time previous to the date of the letter, begun. The Pittsburg Recorder of July 17, contained the letter that follows, which shews that the work has not yet ceased; and we hope it may not cease, till every unregenerate soul in the place be converted!

Extract of a Letter from Rev. James Williamson, of Athens, Pa. to Rev. Andrew O. Patterson, of Mount Pleasant, Pa. dated May 12, 1823.

"Till lately, I scarcely could allow myself to speak decidedly to my friends at a distance, respecting the attention in this place to religious things. We can now say, we have truly had in this congregation 'a refreshing from the presence of the Lord.' About the time I received your letter, (dated Feb. 7,) a few members in our little church began to see the necessity of awakening from their slumbers—of being more active in the cause of their blessed Master. From that time there appeared some anxiety among sinners. The brethren visited from house to house. Many, in different parts of the congregation, were found inquiring after those things which make for their everlasting peace. Our religious meetings now became more frequent, crowded, and solemn. At the very commencement of the work, it was manifested to be of God, as some of the most hopeless persons, to human appearance, were among the first subjects. Some who had kept at a distance from the means of grace, and opposed with ridicule every thing like religion were brought to beg for mercy; and, thro' sovereign grace, as we trust have found peace with God. For several weeks, secular business was almost wholly laid aside. During about two months we had meetings regularly every morning and evening, in the village, besides the many meetings for prayer and preaching the word in other parts of the congregation. Several of the new

converts are men of the highest standing and influence in society; and these were indefatigably zealous in helping forward the good work from the moment they were brought to experience the power of divine grace upon their own hearts. The character of the work has been in almost every instance, very deep conviction of sin, distress of soul on account of *guilt*, rather than dread of future punishment; and had this continued long; the body could not have supported it. When the distress of the subjects has been so pungent, they were usually brought the sooner to cast themselves on the mercy of God in Christ. The number hopefully converted since the commencement of the work is, we think, about *fifty*.—There are still many more under very serious exercises of mind, who as yet entertain no hope of life. There is not so much feeling or engagedness at present as was a few weeks since; but, we trust the Lord has not withdrawn his Holy Spirit from us. We have reason to say, 'The Lord hath done great things for us, whereof we are glad.' We have cause to rejoice, but to rejoice with trembling; we know not who of all those, who have been religiously impressed, will prove faithful unto death.—There are many favorable appearances of revivals in two or three neighboring congregations.—We have been praying that the Lord would extend his work."

We noticed, last week, the departure of the missionaries destined for the Burmah, empire. The following article was then in type, but unavoidably deferred till now.

On the subject of their departure the Christian Watchman observes:

"It was expected the ship would have sailed on Sabbath morning; and many repaired to the wharf for the purpose of witnessing the departure of our missionary friends; but the state of the wind prevented it, and rendered



it impossible to specify the precise time of departure. A state of suspense was thus created which continued till near 5 o'clock, when notice was given that the ship would immediately get under way. The concourse of spectators on the wharves adjacent to the embarkation, was not so great as though the hour of departure had been certainly known. And when the moment at length came, which had been so anxiously looked for, scarcely 30 minutes elapsed from the time when notice of readiness was given to the Missionaries, before they had stepped into the boat which conveyed them on board the ship lying in the stream. But even in that short time, a large body of people had assembled to witness the firmness and self-denial of this little band of Christian Apostles.

At about half past 9 o'clock, the Missionaries bade farewell to the deeply-affected multitude of friends, who thronged the water's side, and embarked on that element which encompasseth the earth as a girdle; and on which we trust they will be safely conveyed to the distant country whose shores they seek. At 7 o'clock, the wind, which had before but faintly breathed across the water, scarcely rippling its surface, now evidently quickened; and the stately ship, with all her sails unfurled, turned her prow to the ocean, and commenced her long career; carrying in her bosom a burden more precious than all the wealth of India,—*the herald of salvation to benighted Burmah.*"

*For the Miscellany.*

I lately laid my hands on the 18th number of the Boston Recorder, and in perusing it, was struck with the following communication, which, for several reasons I wish you to insert:

1st. It may show some of your readers that they are not alone in giv-

ing charity. I have been led to think from a recent occurrence that some in our place believe themselves to be the only charitable people in the world; and that their humane inclinations have been imposed on. Being appointed by one of our benevolent societies to collect the subscriptions then due it. I found the task in some degree to be loathsome: for this cause: I called on one of them and related my business. "You will ruin me with your charities," cried he. "Not a day but some one calls on me for contributions." Then he related a list of his charitable expenditures; and although I must confess they were not few, combined, they would not all amount to as much as a person alluded to in the communication below contributed to *one* object. I thought from the manner of his expression, he took me to be the object of charity, instead of the society for which I was acting. This is not the only case of the kind I could relate.

2d. It will convince such, that some of those who are possessed of the means, cannot conscientiously *rid* themselves of all thoughts for the welfare of benevolent societies; but, considering the influence they are calculated to have on society, cannot permit them to *languish* for want of the trifling pecuniary aid which is required to keep them in resources.—Would it not be well for those who give, to consider for what purpose and with what spirit they contribute? Is it for the purpose of being in the fashion? or for the glory of God? If for the former they will *complain*:—If for the latter they will in the language of the Apostle, "*do it with simplicity.*" Rom. 12. 8.

Here follows the communication alluded to above.

"The subscriber has recently received from the married Ladies in his Parish, \$40, to constitute him a member of the American Education Socie-



ty, also \$30, from the young Ladies, to constitute him a member of the American Bible Society; also \$20, from the young Misses of 15 years of age and under, to constitute him a member of the New England Tract Society; and also a new and ready made surtout for his own use, from the ladies of his parish generally. He acknowledges likewise, the receipt of \$11, 52 a year since, from a member of his parish, with a request that the sum might be appropriated to the distribution in the town, of publications calculated to promote vital godliness and excite a missionary spirit. With this sum two series of the Boston Recorder for a year, amounting to 104 papers; 24 Nos. of the Guardian; 6 Nos. of the American Baptist Magazine; one set of Ward's Farewell Letters, and the whole of the New England Tracts in six Volumes bound, with about 100 loose Nos. have been procured and are mostly distributed. From the same individual, he has also received \$25 for a Sabbath School Library; and with the sum, about 150 small volumes have been obtained, and the greater part circulated in the classes of the school. To state these facts seems not more a tribute of gratitude than an act of justice. And along with the hearty thanks of the pastor, for the respect and kindness they have shown him, the liberal donors will be assured of his earnest wish, that in all their past and future charities, their motives may be found to have been so pure from selfish & earthly alloy, that in the day which decides their eternal destiny, *the King shall say unto them, verily I say unto you inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Ye have been faithful over a few things I will make ye rulers over many things. Enter ye into the joy of your Lord.*

EDWARD HITCHCOCK."

Conway, Mass. April 14, 1823.

*For the Miscellany:*  
DICKINSON COLLEGE.

The frequent inquiries made of late, in relation to the state and prospects of Dickinson College, the general course of study, and the nature of the discipline maintained in the Institution, have induced the Board of Trustees to direct their committee to furnish the public with the following information.

The necessary and expensive repairs of the College edifice, which have exceeded the Legislative appropriation for that purpose, by more than \$3000 have been completed.—It is right that the public should know, that neither this appropriation, nor the annuity for 5 years of \$2000 which is all that the Board for many years have received of the State, is a gratuity. They are the proceeds of a sale of ten thousand acres of land which the Board effected with the state—the nett proceeds of which sale, at the expiration of the five years, will amount to \$15,892 28. For these lands taxes amounting to 5 250 had been paid, and heavy expenses incurred by suits necessary to be brought against unauthorised settlers. Since 1785 the whole amount of Legislative aid obtained by the Board partly by donations and partly in loans which were made in arrearages of state taxes collected at the expense of the Board, and converted into gratuities after that the pressure of debt had crushed the energies of the Institution, have not exceeded \$18,733 33. To these must be added about \$35,000, the amount of private subscriptions by members of the Board and benevolent individuals in this and the adjoining states, which were not sufficient to meet the heavy loss incurred by the destruction of the former edifice by fire.

These facts are brought into public view, not in the spirit of censure or complaint, but simply because an opinion has prevailed that Dickinson



College has shared *largely* in the patronage of the state. Thro' many difficulties and embarrassments the Board have struggled; and notwithstanding that the price of tuition had to be graduated so low, that the annual revenue did not equal the annual expenditures, even when the number of the students was very considerable; the board are permitted to congratulate the public and themselves, on having organized an able Faculty, and completed their edifice. It comprises—A chapel, large enough for 400 persons, a Laboratory, Halls for professors' lectures, rooms for Library,\* philosophical apparatus and Mineralogical cabinet,† Refectory, Steward's and Professor's apartments, with dormitories for about 50 students. This number of Students will always be accommodated with lodgings in the building. The number of students for more than 12 months since the *resuscitation* of the institution has considerably exceeded this. The remainder have had to seek accommodations in the borough.

The general system of Surveillance comprehends the students both in the College building and in the borough. Care too is taken that the average price of boarding in the town shall not exceed that in the Refectory. It is the desire of the Board of Trustees that the necessary expenses of a student in Dickinson College may be reduced as low as possible so as to furnish good and substantial living. It is not designed that the regulations of the Refectory shall form a

\* The board acknowledge with much pleasure the very liberal donations of Dr. Hosack, of New-York, and Dr. Chapman, of Philadelphia, for the increase of the Library. The library at present comprises several thousand volumes, in different languages, and many of the works very rare and valuable.

† This contains upwards of 1200 specimens. The board will thankfully receive additional, from scientific gentlemen, and are particularly desirous to procure specimens of the minerals of this country and continent.

part of the general system of discipline; but, to secure the health and comfort of the students and to remove all just grounds of excuse for visiting taverns &c., it is the determination of the Board that the Steward's table shall be equal to such as are ordinarily spread in respectable eating-houses.

From the very resuscitation of the College this has been a favorite object with the Board; but owing to the inexperience of those who undertook the discharge of the Steward's duties, and especially to the great scarcity of vegetable provisions and the consequent impoverishment of every article brought to market during and after the long and severe drought of the last season, that satisfaction which was expected in this department, could not be given. The present steward it is confidently believed is abundantly capable, and disposed to render all that attention to the comfort of their children which parents may desire. He is bound by the terms of his contract with the Board "to give satisfaction to the boarders in the Refectory by having the provisions well cooked, neatly served up, and by preserving the greatest practical cleanliness both in the Refectory and kitchen, and by having as frequent changes in the dishes as the seasons will afford." His continuance in his station depends upon the fact of his discharging its duties to the satisfaction of the students and the Board. A member of the Faculty dwells with the students in the College edifice and eats at the same table. The Faculty are charged with the inspection of the boarding, and he is their organ in this matter. Any member of the Faculty is at liberty to take a meal with the students when he sees fit. In addition to these securities, the Board have appointed a committee of their own body styled a *Committee of Inspection*, whose duty



it is to visit the Refectory, occasionally to eat with the students, to visit their rooms, and to see that their fare is good and properly prepared, and that their chambers are preserved in neat and cleanly order. The Steward is required to wash the chambers of the students frequently through the Session and white wash the whole building twice a year.

Parents will perceive from these facts that there is no want of respect or care for the comfort and health of their children on the part of the Board. It has been found, however, that the price of boarding fixed two years ago is not sufficient to secure that kind of living which has been desired. An advance of 25-100 per week it is believed will enable the Steward to meet the wishes of the Board. Accordingly a new bill of expenses has been prepared which varies but little from the former.

The following bills detail all the necessary expenditures of a young man, for *one year* with the exception of his books, clothing, candles, and pocket money.

FIRST TERM, from *Sept. 1st. till Jan. 31st.*

Boarding 22 weeks, at \$2 25	
per week,	\$49,50
Servants wages,	4,00
Shoe blacking,	2,00
Room rent,	6,00

Fuel and Stove rent, (an account will be kept with every Student, and settled in the close of May; when, if it shall appear that the sum advanced is more than the actual expenses of the fuel, and the contingent expenses of the College in procuring it, the overplus shall be refunded; and in like manner, if there should be a deficiency, it shall be made up. Where stoves are not used, the sum of 2 dollars as rent will be returned.)

14,00

Fuel of Recitation rooms,	75
Washing,	8,00
Tuition,	18,00
Entrance,	5,00
Use of Library,	1,00
	<hr/>
	108,25

SECOND TERM, from *Feb. 1st. till the last Wednesday in June.*

Boarding 21 weeks at \$2 25 per	
week,	\$47,25
Servants wages,	4,00
Shoe blacking,	2,00
Room rent,	6,00
Fuel of Recitation rooms,	75
Washing,	8,00
Tuition,	18,00
Use of Library,	1,00
	<hr/>
	87,00

Payment must be made in advance at the commencement of each term.

When parents prefer it, payment may be made by students, in advance for both terms, at the commencement of the session; but when this is not done, they must during the last week of January or on the 1st of Feb. settle with the Treasurer for the dues of the second term.

Students entering College at any time during the first term, are required to advance the full amount charged for fuel in the first of the above bills: but when they enter on Commons, on or after the 1st. Feb. they are required to advance but 7 dollars for fuel and stove rent. If a student should not be in funds at the commencement of either term he will be permitted to remain 4 weeks in the College; but if his bills should not be paid in that time he must withdraw. Such students as reside in the borough are required to pay within ten days after the commencement of the term or withdraw. The charges which they are required to meet are those of tuition, fuel of recitation rooms, use of library, and 2 dollars



each term for the use of the Lecture halls. Damages in each room will be assessed at the expiration of each term and charged to the occupants unless they can shew that they have been committed by others who will then be held responsible. Extraordinary damages and such as are committed out of the chambers where the individuals committing them cannot be discovered, will be assessed upon all the students whether residing in the College edifice or in the borough, and charged accordingly.

The system of instruction adopted by the Faculty is of the most salutary kind. Particular attention is paid to discipline the minds of the youth, to form habits of reflection and inquiry, and to induce them to *the investigation of subjects*. In the mathematical department, theory and practice are so connected as that the students are requited not only to solve their questions according to rule, but also to explain and shew the reason of the rules themselves. In polite literature a variety of different exercises are prescribed in order to secure a correct elocution, an easy style and a chaste imagination. In mental philosophy a liberal and extensive course of study has been adopted. Preparatory exercises are given to the younger classes to facilitate in the senior year the study of Locke: in which they are assisted by occasional lectures from the professor in this department. The Greek and Latin languages are attended in all the classes, and a very extensive course of reading has been prescribed. The natural and moral sciences have severally that attention paid to them, which their relative importance demands. The necessity and evidences of Divine Revelation with the Ethics of Christianity, are allotted to the Principal, who also conducts the students in the senior class through a course of critical reading in the Greek

and Latin classics. The following schedule will present a correct view of the general course of study.

## STUDIES OF THE FRESHMAN CLASS.

## First Term.

Algebra, as far as the end of Simple Equations; Sallust, Xenophon's *Cyropædia*; English Grammar revised; English Reading, Composition, and Declamation.

## Second Term.

Ovid's *Metamorphoses*; Homer's *Iliad*; Algebra, to the end of Quadratic Equations; Reading of English; English Composition and Declamation; Elements of Ancient and Modern Geography.

## STUDIES OF THE SOPHOMORE CLASS.

## First Term.

Euclid's *Elements*; the last eight books of Virgil's *Æneid*; the first half of the 1st volume of Dalzell's *Collectanea Majora*; English and Latin Composition, alternately; Reading and Declamation in English; Ancient and Modern Geography.

## Second Term.

Plane Trigonometry; Mensuration; Surveying; Conic Sections; Terence; Livy; the rest of Dalzell's *Collectanea Majora*; the first volume English and Latin Composition and Declamation, alternately; Elements of Logic; History; Chronology.

## STUDIES OF THE JUNIOR CLASS.

## First Term.

Algebra, continued; Spherical Trigonometry; Navigation; the use of the Globes; Quintilian; Virgil's *Georgics*; Dalzell's *Collectanea Majora*, volume 2; Translations from Greek into Latin, and from Latin into Greek, alternately; Reading and Declamation in English; Rhetoric; English Composition.

## Second Term.

Fluxions; Mechanics; Horace's *Satires*; Demosthenes, especially his *Oration, de Corona*; Lysias; Double



translations from Greek into Latin, and from Latin into Greek, as before; Philosophy of Mind; English Composition and Declamation.

STUDIES OF THE SENIOR CLASS.

First Term.

Experimental Philosophy; Chemistry; Cicero de Officiis et de Natura Deorum; Longinus; Double translations, as before; Latin Verse; Universal Grammar; Reading English; Declamations in English, of the Students' own composition. Necessity and Evidences of Divine Revelation.

Second Term.

Astronomy; Tacitus; the Odes and Epistles of Horace; Juvenal; the Medea of Euripides; the *Œdipus Tyrannus* of Sophocles; the *Prometheus Vinculus* of *Æschylus*; the *Isthmia* of Pindar; Double translation, as before; Latin Verse; Declamations in Latin, of the students' own composition; Criticism; Principles of Political Economy; Evidences of Divine Revelation; Christian Ethics.

The qualifications for admission into the *Freshman class* are an acquaintance with the following studies, which are those of the Grammar school connected with the College; or attainments equal to these, viz: English Grammar; the grammars of the Latin and Greek tongues, including Prosody; the rendering of English into correct, grammatical Latin; Lynes' Latin Primer, first part; Cæsar's Commentaries; Orations of Cicero against Catiline, and for the Poet Archias; the first four books of Virgil's *Œneid*: in Greek, the historical books of the New Testament, and Dalzell's *Collectanea Minora*. Arithmetick, also, including vulgar and decimal Fractions.

Examinations of all the students in College are held in the months of December and June, on the different subjects of study pursued in the terms immediately preceding. The relative standing of each student is de-

termined according to his ordinary recitations and uniform good behavior. The honors of the Institution are awarded upon the same principles.

Connected with the College is a large and flourishing Grammar school whose members are governed by the same laws with the students of College and where they are prepared for entrance. Students belonging to this school reside not in the College edifice but board and lodge in private houses through the town and are subject to the general inspection of the Faculty.

The statutes of the College have been framed with a view to the preservation and improvement of the morals of the youth as far as practicable. Every student is required on the Sabbath to attend the place of worship to which he professes to belong. During the hours of darkness, all the students are required to be in their rooms, where they are visited by the professors, nor is it lawful for them to be absent from them during these hours on any pretext, except by the express consent of some member of the Faculty. To visit a tavern or eating house or house of entertainment without permission, subjects to suspension or dismissal. Immoralities such as intemperance, riot, &c. are punished by expulsion. The general design of the discipline established is to prevent rather than to punish the commission of crime. The authority exercised is chiefly parental.

The principal source of difficulty in the government of the youth is the means of extravagance. To prevent unnecessary expenses is a favorite object with the Board; & for this purpose they require the appointment of a guardian by each student, to be chosen from the Faculty, or Board of Trustees or citizens of the borough, with whom their money should be deposited and through whom alone, debts may be contracted. It is earn-



estly recommended to parents to make but moderate appropriations for pocket money to their sons. Extravagance and unnecessary expenses by the students will be owing chiefly to parents' inattention to the recommendations of the Board.

There is but one Session in the year, which lasts for 10 months. A recess of two weeks takes place about the close of December. The Session commences on the 1st of Sept. and closes immediately after the commencement which takes place on the last Wednesday in June.

The above detail will put the public in possession of some of the leading facts and features in the history and present condition of Dickinson College. The Board hope that if the high character and qualifications of their Faculty, the liberal course of study adopted in the Institution, the attention of the professors to the studies of the youth, the unremitting watchfulness and care of the Board of Trustees, the moderate charges of the College, and general health of the place, can merit the patronage of the public, the confidence of parents will be procured and the number of Students increase even more rapidly than they have done since the resuscitation of the College.

By order of the Board of Trustees.

J. B. GIBSON,

H. R. WILSON,

GEO. DUFFIELD, JR.

} Committee.

Carlisle, July 21, 1823.

*Anniversary of the Missionary Society of the Methodist Episcopal Church.*

On Wednesday May 31 at 8 o'clock P. M. this Society celebrated its 4th anniversary in John street Church, N. Y. city. After singing and prayer, the report was read, and several addresses delivered tending to shew the importance and utility of Missionary societies and more especially the encouraging prospects now opening a-

mong the aborigines of our country.

The receipts into the treasury, including the balance in hand at the last anniversary, amounting to \$8851,29; and the expenditures during the same period \$5111,07. There are 19 missionries employed, most of whom are under the patronage of the Society.

The Missionary Society of the Methodist Episcopal Church within the bounds of the Philadelphia Conference celebrated its second anniversary in Union Church Philadelphia April 9. After paying \$500 towards the support of the Wyandott and Greek Missions; and \$42,32 for contingent expenses, a balance of \$453,60 is reported in the treasury. Since the last anniversary the Treasurer of the Methodist Episcopal Church acknowledges the receipt of \$20,52.

*Zion's Her.*

SUMMARY.

In Lexington, Ky. and Columbia, Tennessee, are Revivals.—In 98 congregations connected with the General Assembly of the Presbyterian Church there have been Revivals during the last year.

The Revival in BOSTON still makes a steady progress. The last united enquiring meeting was more full and interesting than any for the last six weeks.

*Albion, Illinois.*—The Rev. Mr. Baldwin, agent of the Domestic and Foreign Missionary Society, has succeeded in organizing an Episcopal Congregation at Albion, in the State of Illinois. A vestry has been chosen, by whom application has been made to the Executive Committee, requesting that a Clergyman may be sent them, for whose support a very good provision will be made.

*Religious Celebration of our National Birth Day.*—This measure was recommended by the General Assembly of the Presbyterian Church; by



the Association of Congregational Ministers in the country of Berkshire, Mass; by several Associations in the Baptist Church, &c. &c. In many places it has been observed in the manner recommended, and at the same time collections taken in aid of the funds of the Colonization Society.

*Melancholy Accident.*—A chest containing 300 rockets exploded by accident amidst the spectators, in Salem, Mass. on the evening of the 4th of July. Five persons have since died of their wounds, 3 children in one family, and about 30 others were wounded, some of them in a shocking manner.

The Pittsburg Recorder after inserting the deaths of three young people by sickness, and two by drowning, observes:

We have now recorded the deaths of five of the inhabitants of this city, who, within a few days past, have bid an everlasting adieu to all earthly things; all of whom, except one, were in the morning of life; and two of these were suddenly carried away without disease, the usual harbinger of death. These solemn dispensations of Divine Providence ought to be viewed and improved as warnings to prepare for death which is near, and, for aught any of us know, may be now at the door. Let not youth or children, who are now in the enjoyment of health, presumptuously conclude that they are secure from the shafts of death, and, in expectation of long life, postpone the great and important work of preparing for their immortal state. But, in view of the solemn and very afflictive occurrences which they

have witnessed, or seen announced in the papers, let them attend seriously, with the deepest solicitude of soul, and without a moment's delay, to the things that belong to their everlasting peace.

#### THE BIBLE'S INTERNAL EVIDENCE.

A man of subtle reasoning, asked  
A peasant, if he knew  
Where was the internal evidence  
That proved his Bible true?

The terms of disputative art  
Had never reached his ear—  
He laid his hand upon his heart,  
And only answered "*here.*"

#### A QUARTERLY MEETING

Will be held in the Methodist Church, in this Borough, to commence on Saturday the 26th inst. and continue during the Sabbath.

DIED—On Friday the 1th inst. in the 84th year of his age, Mr. DAVID KING, a respectable inhabitant of Dickinson township.

#### CONDITIONS OF PUBLICATION.

The RELIGIOUS MISCELLANY is published every Friday, at *two dollars* per annum, payable HALF YEARLY in advance.

#### AGENTS.

Rev. Mr. Elcott, *Mercersburg.*  
Mr. Samuel Blood, *Chambersburg.*  
John Hersh, jr. Esq. *Gettysburg.*  
Samuel Linn, Esq. *Landisburg.*  
Mr. W. Baldrige, *Youngstown.*  
Thomas Goforth, Esq. *Lisburn.*  
Mr. Rodgers, *Shippensburg.*  
Mr. Henry Bell, *Westchester, Pa.*  
Mr. Wm. Smiley, *Dougless Mills.*  
C. Anderson, Esq. } *Fanetsburg.*  
Mr. Paul Geddes. }

#### CONTENTS TO NO. 1.

Introduction,	3	Embarkation of the Mis.	8	Methodist Missionary So-	15
Young Men's Mis. So.	<i>ib.</i>	to Burmah,	8	ciety,	<i>ib.</i>
U. F. Missionary So.,	5	Liberality,	9	Summary,	<i>ib.</i>
Maine do. do.	7	Dickinson College,	10	Poetry,	16
Revival at Athens, Pa.,	<i>ib.</i>			Notices,	<i>ib.</i>